



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

orate examination of Vischer's recent theory of the Composition of the Apocalypse so highly commended by Professor Harnack. Mr. Simcox while recognizing the plausibility of the theory and the difficulties which it succeeds in explaining, cannot find sufficient evidence in its favor to warrant its acceptance. In the commentary Mr. Simcox seems to want to be impartial and desirous simply to get at the sense of the passage under consideration without regard to theological presuppositions. Thus he maintains the literal interpretation of the millenium passage, regarding any other view as exposed to insuperable exegetical difficulties and adding, "if the true sense be *not* the literal one, it is safest to regard it as being as yet undiscovered." The "woman" of chapter 12 is the Jewish church. The beast "the eighth and is of the seven," is Domitian.

There is much to commend in this book. There are some things also which are defective. We have already noticed a want of clearness in the discussion and the same appears in the interpretations. Various views are suggested but no definite grounds are given for decision and the student is left in uncertainty not merely as to the writer's view but as to the facts in the case. The other chief defect is a failure to give due weight to the symbolic character of the book, and to recognize a unity, whether original or artificial, in the course of thought. Perhaps, however, the reader and student may be thankful to meet with a commentator on the Revelation who is *not* provided with a ready-made scheme of interpretation, *not* cock-sure of every hard passage, *not* so desirous of making a clear and strong impression as of getting at the truth, and willing to be uncertain where the light is dim.

Historical Criticism and the Gospels.

Gospel-Criticism and Historical Christianity: a Study of the Gospels and of the History of the Gospel-Canon during the Second Century, with a consideration of the results of Modern Criticism. By Orello Cone, D. D. New York: G. P. Putnam's Sons. Pp. 365. Price \$1.75.

This book is addressed "to the believers who fear criticism and to the unbelievers who appeal to it," and the endeavor is to persuade both parties to see that the extremes at which they stand are equally wrong. True criticism, criticism in its final and settled issues, is a defender of the essentially historical character of Christianity. However readers may agree with the positive statements of the author upon disputed questions, they may be duly grateful for this conspectus of the course of investigation into the canon, genuineness and authenticity of the Gospels. It is difficult to avoid expressions of individual opinion when one is dealing with such themes and also to be willing to confine oneself rigorously within the bounds of one's chosen field of discussion, but the writer has emphasized rather too vigorously his radical views and permitted himself to range through the realm of exegetical and dogmatic theology. He admits possible Johannine material in the Fourth Gospel but denies its authorship to the apostle John. It is concluded that there are statements attributed to Jesus in the Gospels which it is impossible that he ever uttered, especially all the material about the second coming which is the product of the Jewish consciousness of the time. The hermeneutical method of the evangelists is impliedly beneath contempt. On the whole the Gospels are "unique productions of love and legend," in general not unhistorical and yet not history, containing legends, discrepancies, contradictions, "unhistorical elements of various kinds." These are the main positions of the book on critical questions.

There is a good measure of honest and valuable work put into the book. Particularly helpful is the discussion of the Synoptic problem. The chapter on the Canon is also clear, scholarly and unbiased in the main, the treatment of the Diatessaron of Tatian being the only thing not up to the times and quite inadequate. If only the writer were not so heartily in sympathy with radical German criticism and were not so given to characterizing conservative arguments as "trivial" and "absurd," his book would have a chance of doing more good among the men who most need the information it contains. As it stands, however, while it strikes a higher note than Dr. Martineau's recent critical (?) discussions, we fear it is neither unpartisan enough nor sufficiently warm with the evangelical spirit to help either the believers who fear criticism or the unbelievers who appeal to it. Yet that any one may decide for himself, the following representative passage may be quoted: "Criticism appears . . . to contribute to the confirmation of historical Christianity. . . . It must be acknowledged that if by historical Christianity is meant . . . such doctrines as the infallibility of the records, original sin, total depravity, the Trinity, imputed righteousness, a vicarious atonement, and endless punishment, then so far criticism is unfriendly to it. If, however, it means that Jesus of Nazareth lived; that he was a personality of unsurpassed moral and spiritual greatness; that he taught a morality and religion founded upon the doctrine that God is the Father of men, and all men are brothers, the central practical precept of which was love to God and man; that he lived a blameless, worshipful life of consecration and service in which his great teachings were eminently illustrated; that he performed some works which in his age were regarded as wonders; that after an amazing and brilliant career of a few months in Galilee he was crucified at Jerusalem; and that he was thereupon in some way manifested to those who had loved and followed him as victorious over death; if these are the essential contents of historical Christianity, then it finds in criticism . . . a helpful ally." (pp. 343, 344).

Latest Views in three Sciences.

Epitomes of three Sciences. Comparative Philology, Psychology and Old Testament History. By H. Oldenberg, J. Jastrow and C. H. Cornill. Chicago: The Open Court Pub. Co., Pp. 139. Price .75 cts.

This collection of three essays by investigators in the realms of which they write is of unusual interest to the student who may desire to keep abreast of the progress of investigation. While Professor Jastrow's contribution to the recent history and present condition of Psychological science is instructive and important, it is to the work of Profs. Oldenberg and Cornill that readers of the STUDENT will turn with more immediate interest. The former has described the recent discoveries in Sanskrit fields, particularly the work on the Rig Veda and its importance for our knowledge of ancient Indian religion. The essay of Cornill is entitled "Rise of the People of Israel." The writer has chosen the earliest period of Israelitish history to exhibit in the actual processes the science of historical criticism, its principles and results. The standpoint is that of an advanced critic and it will be noticed with surprise that Prof. Cornill unites with the keenest critical and scientific activity a firm adherence to the doctrines of evangelical Christianity. His preface which explains his religious and scientific standpoint is most modestly and yet uncompromisingly written. This book as a whole is exceedingly valuable and students will find in it what they might spend days in searching for elsewhere.